

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

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TERMS.

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EDUCATION.

Further Extracts from Wadsworth's Report on Manual Labor.

The ruinous effects of the present system upon the body are only as the dust of the balance, when compared with the injuries made upon intellect, moral feeling, the habits, and the character. I remark, II. THE PRESENT SYSTEM OF EDUCATION EXHAUSTS THE MIND.

"...the languid eye; the cheek, Deserted of its bloom; the flaccid, shrunk, And withered muscle; and the rapid soul," belong together. Poetry is sometimes fiction; here it is not only fact, but philosophy. That state of the body produced by insufficient exercise, dims intellectual perception, clogs the suggestive principle, chains down the imagination, and loads the mind with torpor. On the other hand, that state of the body which is the result of sufficient, regular exercise, quickens the principle of association, strengthens the memory, animates the fancy, concentrates all the powers of the mind, and gives impulse to their operations. An appeal to the experience of every individual would seem quite sufficient to set this point at rest. But in matters of moment, explicit testimony is rarely out of place:

"The advantages of exercise are not confined to the body. It refreshes the intellectual powers, and gives to them a spirit and sprightliness which can be derived from no other source."—*Disorders of Literary Men.*

"A disordered stomach extinguishes the flame of genius."—*Kotzebue.*

"The difference, indeed, between the movements of the mind with and without exercise, is as great as between the movements of a clock clogged and groaning with friction and dirt, and one newly oiled and cleaned, with every pivot, wheel, and pin, in place."—*Dyspepsis Forestalled and Resisted.*

"A feeble body enfeebles the mind."—*Rousseau.*

"The cultivation of the mind suffers, unless physical improvement accompanies it step by step. If we exercise the body, it will become strong and active. In this state it will invigorate the mind; it will render it manly, energetic, indefatigable, firm, and courageous."—*Professor Salzmann, Germany.*

"The soundness of the understanding depends much on the bodily powers."—*Disorders of Literary Men.*

"Who does not know that the mind participates in the condition of the body; that it is cheerful when the body is strong and healthy, and depressed when the body is languid."—*Professor Voelker, Germany.*

"It is wonderful how much the mind is enlivened by the motion and exercise of the body."—*Pliny, Epistles, 1, 6.*

"Take care of the health of the body; for without it, the mind can accomplish nothing."—*Cicero.*

"Would you cultivate the understanding of your pupil? Cultivate the powers it is to govern. Exercise his body continually; render it healthy and robust, in order to make him intelligent; let him toil; let him sweat; let him be ever in motion."—*Rousseau.*

"A well formed and exercised body is precisely what insures the proper performance of the mental functions."—*Salzmann.*

"Whatever enfeebles the body, debilitates the mind."—*John Howard.*

"Exercise, while it increases circulation, insensible perspiration, and muscular development and vigor, proportionally increases respiration, and thus the blood is more fully and completely purified and renovated in the lungs, and becomes possessed of more of that vital spirit which stimulates and exhilarates wherever it flows, and diffuses mental and moral, as well as animal and organic vigor, and cheerfulness, and elasticity, and buoyancy, throughout the whole man. Hence a due proportion of exercise is indispensably necessary, in order to the greatest intellectual strength and activity, and to that mental boldness, and freedom, and acumen, and preclusion, and heroic daring, which marked the movements of the great minds of the earlier ages of the world. Indeed, it was to the condition of their bodies, resulting from their peculiar regimen, more than to anything else, that the great intellects of antiquity owed their peculiar superiority over modern minds."—*Speaker Graham, Lectures on Health and Longevity.*

"A judicious combination of physical and mental labor in our literary institutions would tend to strengthen and improve the intellect of the students, as well as to preserve their bodily health."—*Chancellor Walworth, Albany, N. Y.*

"No man can have either high intellectual action, or definite control over his mental faculties, without regular physical exercise. The want of it produces also a feebleness of will which is as fatal to moral attainment as it is to intellectual progress."—*President Wayland, Brown University.*

That mental activity is promoted by bodily motion, is a matter of universal consciousness. Who has not felt the current of thought becoming motionless, and its fountain beginning to stagnate, after thinking closely for hours, and preserving the same posture of body? And who upon calling his muscles into active play, has not felt new fountains break out within him, and fresh thought pour over the soul its living waters?

The active habits of Demosthenes, Pericles, Sophocles, Xenophon, Caesar, and many other eminent ancients, will at once occur to the general reader. Aristotle, Socrates, and Plato, delivered their lectures while walking. Cicero dictated many of his works in the same way. Among the moderns, John Locke, John Wesley, Thomas Scott, Bonaparte, Rousseau, and Gibbon, happily illustrate the principle. One of the biographers of Burns tells us, that his happiest efforts were made when he was in rapid motion. At such times he seemed instinct with the soul of poetry. The late Mr. Pinckney, of Baltimore, used to arrange his arguments while pacing his room. This is the well known custom of many of the most eminent men now living. The late Dr. Mitchell, of New-York, was once asked how he acquired knowledge with such facility. He replied, "I keep stirring my stumps, sir." He then remarked, that when studying at a European university, he used to procure, if possible, a quarto or folio edition of the various works used for text books, and study while walking his room, and carrying his book before him. The habits of the Peripatetics in this respect were strictly philosophical.

All the powers of the mind are refreshed and renovated by bodily exercise; but perhaps none of them more than the power of suggestion or association—that power which strikes out analogies, and calls up illustrations; that which suggested to Galileo the pendulum principle, from the vibratory motion of a chandelier before him; that which conducted Newton from the falling of an apple to the wheeling of a planet, and unveiled that omnipresent law, which binds alike the mote and the sun.

The inventive power, which is a modification of the same principle, is greatly invigorated by that healthful energy of the circulation, which is produced by bodily exercise.

It is a well known fact, that a large proportion of the most important inventions, and the most valuable discoveries in the application of science to practical purposes, have originated with men remarkable for habits of bodily activity. In our own country, Franklin, Rittenhouse, Count Rumford, Whitney, the inventor of the cotton gin, Fulton, and Perkins, stand pre-eminent in this department. The active habits and physical energy of the first four and the last are known as far as their names.

Fulton, though inferior to the others in strength of constitution, was in his habits at an equal remove from bodily inactivity. The general fact that has been stated, is not peculiar to this country. Two or three years since, the editor of an English periodical made the same remark with reference to the inventions and discoveries in Great Britain and on the continent.

It is not contended that bodily exercise creates mind; but it is asserted that exercise is indispensable to summon out the utmost possibility of mental effort. The most powerful extemporaneous speakers in every age of the world have with few exceptions been men of active bodily habits. From Demosthenes and Paul, to Peter the Hermit, and Bernard; from John Knox and Richard Baxter, to Wesley, Whitefield, and Patrick Henry, the record of history bears witness to the general fact.

The same may be said of those in our own age and country, who can rise upon the heaving exigencies of the moment, and at whose bidding instant creations and mighty embodyings of thought and argument, sublime conceptions, glowing analogies, and living imagery, burst as by miracle from the deep of mind in overshadowing forms of majesty and power.

The general principle which has been stated and illustrated, is forcibly presented in the following extracts from letters recently received:

"My own experience and observation have convinced me, that even moderate, but stated exercise, invigorates the memory, strengthens the power of thought, quickens the perceptive faculty, animates the fancy, purifies the taste, and imparts fresh activity to the principle of association; in a word, such a habit creates a greater capacity for mental labor, a more enduring energy, a loftier enthusiasm, a more perfect harmony in the whole system of intellectual powers. The student who neglects such an auxiliary to his mental discipline and progress, is eminently unwise, if we consider only himself; but ungrateful and criminal too, if we regard his obligations to God, his fellow men, his country, and kindred."—*Thos. S. Grimké, Esq. Charleston, S. C.*

"I incline to the opinion that the activity of the mind sympathizes with that of the body, and that thought in all its modifications is most active when the body is in motion. Lord Sheffield tells us, that Mr Gibbon's usual habit of composition was by pacing across his room; and that referring to one of the finest passages in his history, he told him, with a smile, that it had cost him a good many turns."—*Hon. John Quincy Adams, Mass.*

"He that knows anything as he should do, of the discipline of mind, knows that when fitted for action, it will do more in an hour, than it will for days when not fitted. The exhilaration of exercise is essential to its most successful operation."—*Professor Stuart, Andover Theol. Sem.*

"A frequent walk around the room, especially when arranging thought, I have found manifestly useful to me. I arrange the trains of thought which I employ in public speaking generally while walking back and forth in my chamber."—*Rev. B. Green, Professor of Sac. Lit. Western Reserve College.*

"I have often been taught by experience that if I set out and walk rapidly, until my whole system is in a glow, I can sit down and study more in two hours, than without it I could have done in six, or even in a whole day."—*Professor Cooke, Med. Depart. Transylvania University.*

"In my own case, while at study in my collegiate course, when labor was unfashionable, my mind could be brought to act intensely on a subject only after vigorous exercise. I was then in the daily use of such exercise, for the object above specified."—*Dr. Slack, late President of the Western University.*

From the Common School Assistant.

STUDY OF ARITHMETIC—No. 1.

From this science very little is obtained in our district schools, which is of any practical use. There is much compulsive, uncertain and laborious study of arithmetic; but it is often in vain, from the manner in which it is taught. Those who have received nothing more than a common school education, obtain their practical knowledge of the science of numbers, not from their instructions or study in school, but from their own invention, and the rewards of experience.

There is in this country but a small quantity of arithmetic in use which came from the schools; necessity has taught the people what they ought to have learned at school when young, and when they were wasting so much time and money to no purpose. After making such observations as justify these assertions, and reflecting on the misapplication of so much time and effort, it is natural to inquire why this is so.

Are the books in use filled with intelligible rules and practicable examples? Do the teachers omit the practical application of the principles they teach? or do the scholars but half know what they have the credit of having learned? To each of these inquiries we may reply, to a great extent, in the affirmative. Many of the books now in use, are blind and difficult to the scholars, and present the art of calculating by numbers in an unnatural, discouraging form.

The magnitude of the examples is so great that the child forms no correct idea of the numbers which constitute them. The reasoning from them, therefore, the child cannot comprehend. The examples likewise, are abstract numbers. The child's mind is not prepared for perceiving abstract numbers and quantities with sufficient clearness and distinctness, to be able to connect them with practical examples, the only use any one can make of them which is of any value. The pupil's mind is perplexed and wearied with these large unmeaning examples, which he considers altogether useless, and without any practical connexion whatever.

This is the first idea which is obtained from arithmetic; and it generally goes along with the pupils until they relinquish the unpleasant study. In most cases the figures are new to the child, and the quantities they represent, he can form no conception of; and a darker, more disagreeable study, the pupil hopes he never will have to undertake. Such is the commencement of the study of arithmetic. What the child dislikes at first, it seldom becomes fond of afterwards.

The first step being but imperfectly understood, the pupil is not fitted to take the second, and consequently, from being unable to help himself, requires the aid of the teacher. The teacher's explanations do not assist him; he is not prepared for them on this point—he does not understand the first step. The instructor supposes the pupil stupid, and the pupil thinks that he has attempted what is too difficult for him to comprehend. The third step is tried, but with less success, for in the science of numbers the after steps always require a knowledge of those which have gone before. In this manner the scholar is forced a short distance into the arithmetic, without knowing where he is, or what he is doing. The whole is a mystery, for in reality nothing has been learned.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures and even this truth.

CONTROVERSIAL.

The following communication would have appeared sooner, but for having fallen into concealment, soon after its arrival, where it has remained, in spite of diligent search, until the present.

We had somewhat against the communication of a Baptist Minister of Rutland County. We have as much against this, which, however, as we strongly desire to have the matter dropped now, we will not trouble our readers with, but leave them to dispose of the whole for themselves.

For the Telegraph.

MR. EDITOR:—The communication of a Baptist Minister of Rutland County in your paper of August 18, 1836, deserves a passing notice. There are two things in his remarks which I regret. The first is a flagrant misrepresentation which is repeated and italicized and much stress laid upon it. It is found in the following sentence: "I have not leisure to notice all the articles to which we are told all the Baptists in Caledonia County have subscribed." Now where and by whom was a Baptist Minister of Rutland County told that all the Baptists in Caledonia County had subscribed to the articles of faith adopted by the Union Doctrinal Conference? Surely not by that Conference. Such a fact is nowhere intimated in the communication on which he remarks. This error must have arisen from the very careless manner in which he examined the articles of the Conference on which he so unhesitatingly passes the sentence of reprobation. I cannot for a moment believe that any Baptist Minister in Rutland County would designedly make so glaring a misrepresentation. I am the more persuaded of this as he has misquoted the very article on which he comments.

Second, I regret that a spirit of sneering, sour, bigoted egotism should pervade the entire article. Very different indeed are the sentiments and the spirit expressed in a letter from another Baptist Minister lately a very acceptable pastor of one of the churches in Rutland County, dated Aug. 15, 1836, and addressed to one of the committee of the Conference. From which, though designed only for private use, the following is extracted: "I am glad that you and brother N. have kept up the spirit of perseverance in the promotion of liberal views and I rejoice that you have been so successful in your endeavors to unite those who believe and have been baptized. You have my sympathies, my prayers and my cordial goodwill." "The Lord deliver me henceforth from those who love to wear the iron jacket of bigoted exclusiveness and who are striving to paddle along to heaven in the shallow withering stream of sectarian sourness."

A Baptist Minister of Rutland County remarks: "I hope the Baptists in Vermont have more Biblical knowledge and more logical acuteness than to admit that the doctrine of the article is proved by the scripture which is quoted to prove it."

Article: All actual transgressors who ever have been or will be saved, were chosen in Christ before the foundation of the world. This choice is based on their foreseen compliance with the conditions of salvation, under the influence of the spirit, and of these means of grace which they enjoy in common with others.

Now it was not supposed by the Conference that any one passage shows all that is taught in the Bible in regard to the doctrine of election. Several things are expressed in the article. The first is that the choice was made in Christ before the foundation of the world. Eph. 1: 4, and 5, were quoted to prove it. According as he hath chosen us in him before the foundation of the world. And does it not prove the point?

Another point declared in the article is that this choice is based on their foreseen compliance with the conditions of salvation under the influence of the spirit, &c. The passages in which the Conference supposed this sentiment to be more distinctly taught than in any other, a Minister has wholly passed over unnoticed. They were 2 Thess. ii: 13, "Because God hath from the beginning chosen you unto salvation, through sanctification of the spirit and belief of the truth." 1 Peter ii: 2, "Elect according to the foreknowledge of God the father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ. Now does not the latter passage clearly declare the election to have been made in accordance with the foreknowledge of God? i. e. in accordance with what God foresaw concerning them? And does not the first of these declare that it was through 'belief of the truth,' one of the conditions of salvation? And does not the latter passage teach the same doctrine? That it was through sanctification of the spirit unto obedience, i. e. through that measure of the spirit's influence which results in obedience. And is not obedience to God a condition of salvation? Why a Baptist Minister omitted these passages, or whether his brethren in Rutland County will think the doctrine of the article sustained is unknown to me. The brethren of the Conference make no great pretensions to 'Biblical knowledge' or to 'logical acuteness.' Rom. viii: 23, 30, was supposed to corroborate the sentiment that the choice was based upon his foreknowledge—and that the election was to eternal life—conformity to the glorified image of his Son in heaven—and that it embraced all actual transgressors whose obedience was foreseen and all who ever have been or will be saved.

God acts as a sovereign, but his sovereignty does not consist in acting without reason. If he chooses one man in preference to another, he has a reason for it, for he declares that he has no respect to persons. Soon after my entering the ministry an aged brother, who supposed himself in the advance of his brethren in Biblical knowledge, said to me, brother, do you believe in the doctrine of election? Most certainly was the reply. Why did God choose a part of the human family and leave the rest? I cannot tell. What a preacher and can't tell that? I will sit at your feet brother B., and you shall be my instructor. Why was it brother B. that God chose you and me, and left others out? Because it was his eternal purpose. I admit that, but how came it to be his eternal purpose to choose us and leave others out? Brother B. paused, looked astonished, and at length replied, I cannot tell. Here brother B. for the first time discovered that he was incapable of solving the question as his pupil. But perhaps the "Biblical knowledge" of a Minister of Rutland County will enable him to give some reason for the choice, different from that stated in the article which he reprobates.

Circumstances beyond the control of the writer have prevented an earlier notice of the remarks of a Minister of Rutland County. With sincere desire that the truth as it is in Jesus may be fully known, I am yours,

A MEMBER OF THE CONFERENCE.

RELIGIOUS MISCELLANY.

THE ROBERTS FUND SOCIETY.—*Opinion of the West.*—The editor of the Cincinnati Cross and Baptist Journal, says on this subject, in reference to the remarks of the Christian Watchman: "We have had the subject of this fund under advisement for some time. Our view has been that the plan is rather too complicated to work well, but we wished not to speak decisively until we were thoroughly acquainted with its details. We feel it now to be an imperative and immediate duty, to make the requisite examination, and decide with knowledge upon the course which it becomes us to take in this business. We confess we have had doubts as to the expediency of having a separate missionary organization in the west, but the course which the brethren in Boston have pursued, has obviated that difficulty. Our first impression concerning brother Roberts was, that he was unqualified by the want of suitable and mental training for the work to which he has devoted his life; but this impression is rapidly wearing away. His letters indicated a mind above mediocrity, and the spirit which they breathe is worthy of a missionary. His letter to the editor of the Watchman, may be regarded as a first specimen of good feeling and shrewdness of mind."

We will only add here, that we dare not oppose the Roberts' Fund Society, with the present light we have, least happily we should be found fighting against God.

HARLAN PAGE IN JERUSALEM.—Geo. Whiting, Missionary at Jerusalem, writes Sabbath evening, Oct. 25, 1835: "I have this evening finished reading the memoirs of Mr. Page, and before I retire to rest, I must thank you, my dear brother, for that precious little book. I thank you with my whole heart, not merely for your kindness in sending it to me, but especially for the pains and interest you have taken in writing it. But, most of all, I feel constrained to thank the Lord for the distinguishing grace bestowed upon the lamented subject of it. What a burning and shining light indeed! Thousands, I have not the least doubt, will thank you for this little volume, and will read it with immense profit. My dear wife and myself have read most of it together, not the whole, for when one has been called off by other duties, the other has been too deeply interested to stop reading and wait. The latter part we have read over and over again. I was going to add, that it has done our souls good. But experience admonishes me that it is better to wait and see what effect it produces upon my life before I say that. If to be filled with shame and confusion of face on comparing my own sadly inconsistent and unfaithful course with this bright and beautiful example of Christian fidelity—if to be made painfully sensible to one's delinquencies in respect to the prominent trait of character here exhibited, and brought with heavy groans to confess and deplore them before God, and to pray with some degree of earnestness for grace henceforth to follow in the steps of this beloved and holy man—if this be profitable, then I may say the book has done me good."

BENEFITS OF A NEWSPAPER. The Christian Mirror mentions a church which some years, voted to supply every family in which one of their members resided, with a copy of that paper. This was done at a time when they were unable to support a minister without help from abroad. They have since repaired their house of worship—purchased a parsonage—and educated three sons of the church—and besides supporting their pastor, they now contribute an amount nearly equal to his salary for benevolent purposes.

ROMAN CATHOLIC. The Belgian papers state, that the Jesuits who had established a boarding school at a place near Antwerp, have wholly and suddenly abandoned it, without any notice. They are probably gone to Hungary, where at present, according to a German paper, there is a great demand for them to make head against the Calvinists, who in spite of the utmost zeal on the part of the Catholic clergy of Hungary, are said to be there making great encroachments.

MISSIONARY.

From the Bap. Missionary Magazine, Oct. 1836.

Deputations to the Missionary stations in the East.

Journal of Rev. Howard Malcolm.

Continued.

I ought to have mentioned in its place, that on the 28th Sept. we had a meeting to agree upon some general measures for the profitable employment of our time. It was unanimously agreed that, in addition to our daily family worship, prayer meetings should be held every Sunday and Wednesday evenings—that the brethren officiate alphabetically, at public worship on deck, and in asking a blessing during one day at table—that the monthly concert of prayer be held at the same hour as the other evening meetings—that I should deliver on Thursday evenings a course of weekly lectures on missions, missionary measures, and missionary fields; and that brother Sutton should deliver occasional lectures on modern mythology, and the state of the heathen.

12. Head winds the past three or four days, have kept us pitching sharply, and put all our invalids again on the sick list. To-day we have a fair wind, which has already smoothed the sea, and our friends are better. We are within 12 or 13 degrees of the Cape Verde, but expect to go much nearer, though not probably in sight.

A few days since, we spoke the ship *Gibraltar*, from New-York to Batavia. She had been in sight three days, and seemed quite like a neighbor. Since then we spoke the ship *Eduard Vincent*, from Malaga to New-York. The wind has been good for her since, and we hope our American friends will soon hear from us, by her report on arriving in New-York.

Sunday, 18. Crossed the tropic of Cancer. Not being able to command voice enough to preach on deck, I attempted it this evening, by general request, in the cabin. Other brethren performed all the devotional exercises, but my throat suffered considerably. It is remarkable that we have not yet met the north east trade-wind, which prevails generally as high as 25 degrees, and sometimes at 28 degrees. But He who sent us, will give us such speed as pleases Him.

22. Have been confined to my bed with an attack on the bowels, which on Monday laid a severe hold on me. Am now about, but have been able to eat nothing but a little oatmeal gruel. The tender care and sympathy of my brethren, and still more of the sisters, is very sweet. What a sweet home would this world be, if Christian love pervaded every bosom! It is exceedingly gratifying that the most entire harmony and kind feeling prevails among all our passengers, though so different in temper, age, and previous pursuits; and comprising, as we do, four distinct denominations.

Sailing, as we have been, for two days, along the coast of Africa, it is impossible to avoid the frequent recurrence of thought of that devoted land. How deep the darkness which covers it! How few the points where Christianity kindles her fire! How wretched, even in temporal things, its thronging millions, and how utterly secluded from the improvements of the age! Yet the word of the Lord once resounded along these shores, and triumphed over the vast interior. African philosophers, ministers, and generals, came not behind the greatest of their time. Why, and how, the dreadful change! "Verily, there is a God, that ruleth in the earth!"—Yesterday we caught the first faint zephyrs of the north east trade-wind, and to-day it has increased to its regular velocity, that is, we go at six or seven miles an hour. We are all glad, and I trust thankful.

Saturday, 24. Have been deeply interested to-night in observing the comet, which cloudy nights have kept hitherto invisible. Here we are, calmly gazing at the identical thing, which by its amazing brilliancy spread such universal panic in 1456. All Europe seemed to believe, that the day of judgment was at hand.—The pope (Calixtus III.) partook of the alarm. He ordered all church bells to be rung every day at noon, (a practice which has since widely prevailed,) and required all good Christians to say the Ave Maria three times a day, with this addition, "Save us from the Turk, the Devil, and the Comet." He went further, and had the comet, in regular form, excommunicated every day. But the patient